THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins*" (MATT. 1: 20, 21).

No. 51, Vol. LXXVIII. Thursday, December 21, 1916. Price One Penny.

THE HIGHEST KNOWLEDGE.

WHILE our Lord was praying on a certain occasion, He uttered the following words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). Thus, in the view of Him who is the source of all wisdom, a knowledge of the only true God must ever be the most important of all knowledge to which man can aspire; for, as Jesus said, it is life eternal, an earnest here of that eternal life that lies beyond the grave. The practical question for each individual must therefore be, how can I attain to such a just view of God and of the Savior, as to secure life eternal? It may help one to remember that God, in whatsoever form the human mind may clothe Him, is the object of all human adoration, and that man cannot but hold in the highest veneration the Being whom he worships, provided that his worship is sincere, and not merely one of form and ceremony.

The Rev. Henry Browning, in his book *Words in Season*, asserts that man becomes assimilated to the object of his worship, and that what he worships, he must reverence, and what he reverences he must imitate. The logical inference to be deduced therefrom must be, that the more exalted man's conceptions of the divine attributes and character become, the higher will be the standard of excellence to which he himself will aspire; and, conversely, the more unworthy his ideas of the divine characteristics are, the surer will he himself descend to the same level of degradation. Mr. Browning also states, that unworthy views concerning God react injuriously on a man's moral character; hence it may, per contra, be asserted that exalted ones must tend to both elevate

and improve a man in every respect. How important must it be, then, for each individual to strive to obtain such a knowledge of the only true God and Jesus Christ, as to procure that eternal life of which our Lord spake, and which has its source and starting point even in this present existence of ours.

To know God, however, has a deeper and more profound meaning than the mere acquiescence of the mind to the truth of the divine attributes and perfections, for something more than a bare speculative appreciation of these things is necessary. To know God is not only to know Him as the Ruler of the universe, and as its rightful Law-giver and Governor, but as the loving Father of all spirits, and as the very best friend of man, who spared not His own Son, but delivered Him up for us all (Rom. 8: 32). In the scriptural sense, to know God is to have such an acquaintance with Him as to draw all one's love, devotion, and obedience to Him; to be ever ready to do His will and to yield one's mind, intellect, and feelings to be used by Him according to His good pleasure; it is to see the true nature of evil, and to fight against it; and to discern and acknowledge God's justice and mercy in all those righteous laws of divine order, which reward the striver after truth, and condemn the sinner, and those who are careless and indifferent to the things that pertain to life and godliness. In olden days, it was such a knowledge as this that the patriarchs possessed, and it was such a knowledge as this that moved King David to say, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether" (Psalm 19: 7, 8, 9). This, however, was not the case with the Jewish people who, owing to the hardness of their hearts, had never learnt to know God in this manner. They certainly acknowledged and worshiped the Creator; they daily read His word in their synagogues, and they offered up to Him frequent sacrifices in their temple; but they had not arrived at any true knowledge of God, as our Lord Himself told them while teaching in the temple at Jerusalem, when He said, "I am not come of myself, but he that sent me is true, whom ye know not" (John 7: 29). To know God, therefore, must be something more than a simple, mental assent to His wisdom, power, greatness, and mercy, something beyond a mere ceremonial act of worship, for such could never in themselves suffice to secure eternal life so long as the heart remained untouched, and the daily life uninfluenced by the Holy Spirit. To know Jesus Christ, too, is to know Him as God and man; as the divine source of all spiritual life and light; as the loving friend and Savior of the world, in whom all the divine perfections were always reflected; as the way, the truth, and the life; and as the divinely-anointed Prophet, Priest, and King.

It is in the beautiful life of Jesus that man can perhaps most readily learn to realize the transcendent excellencies of our heavenly Father; but God has also graciously given to the world many revelations of Himself in holy Scripture, sufficient to enable man to obtain such a knowledge of Him, as to produce in the heart a deep, personal union with Him through faith. And yet there are some who seem to find it difficult to believe that the invisible God is not only near them, but is taking considerable interest in all that pertains to their individual welfare. To such He would rather appear to be far away in some distant heaven, and, therefore, almost, if not quite, unapproachable. They feel that as poor, finite creatures they can learn nothing of One who is so infinite, "the high and lofty One that inhabiteth eternity, whose name is Holy" (Isaiah 57: 15); "who only hath immortality, dwelling in the light that no man can approach unto" (I. Tim. 6: 16); and they seem to suppose, as Mr. Browning has put it in one of his writings, that so august a Being can scarcely be mindful of so small a thing as man.

To such individuals the perfect character of the Son might probably appeal with greater force, for the reason that He not only came to dwell upon this earth, but that He was clothed like themselves in mortal form, went about doing acts of love and charity in full sympathy with His earthly fellowmen, tempted even as they were, although without sin, and, lastly, died as mortal men do. To these He would, therefore, appeal as one who is able and willing to sympathize with, and feel pity for, them in all their sorrows and trials, and thus their hearts would more likely be drawn to Him than to the Father. The fact, however, should not be overlooked that it was in the very life and works of Jesus that the true nature and character of Almighty God was ever reflected, inasmuch as they both were and are absolutely united in their sympathies, purposes, affections, and all their interests. Jesus Himself asserted that He came not to do His own will, but the will of His Father, and to teach the doctrines which His Father had instructed Him to teach. When Philip, on a certain occasion, asked the Lord to show him and his fellow disciples the Father, He replied, "Have I been so long time with you, and yet thou hast not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14: 9). He would thus seem to say, he who has seen my work, heard my doctrine, and understood my character, has seen the workings of my Father, and possesses full evidence of my divine mission, and of the will and purposes of the Father (notes by Albert Barnes). Every beauty and perfection in Christ that draws men to the Son, ought also to draw men to the Father, of whom the former was in every respect the very exact counterpart.

It may possibly be urged by some that, inasmuch as the Scrip-

tures indicate that God's counsel is quite unsearchable (Job 11 : 27), and that His ways are past finding out (Rom. 11 : 33), it must be impossible to obtain any correct ideas of the divine nature and character. The answer may be found in the words of our Lord when He said, "And no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him" (Matt. 11: 27). Thus it is only through revelation that the Holy Spirit imparts a correct knowledge of both the Father and the Son to those who earnestly and prayerfully seek to become acquainted with the divine will and character. The late Apostle Orson Pratt has thus clearly epitomized the matter: "Remember that the only way to obtain eternal life is to know God, and the only way to know God is by new revelation."

Correct ideas of the divine attributes and character are essentially necessary, not only for the purpose of obtaining a knowledge of God, but also to enable men to exercise perfect faith in Him unto life and salvation. The more one learns to know the divine nature and perfections, the greater will grow the love of God in the heart, the stricter will be the obedience rendered to all those laws of divine order that He has laid down for the well-being and happiness of His earthly children, and the more progressive will be the development of that quiet faith and happy trust which are ever the portion of His true sons and daughters, a very commencement here of that eternal life, which is the prelude and harbinger of the eternal life hereafter.

Jersey. R. M. B. T.

PRAYER.

WHAT is prayer? It is the means of communication between God and man; it is the safeguard of the saint; the gateway to the path of salvation for the sinner; the vitality and life of the Church; and the means that God Himself instituted, whereby mankind could make known to Him their wants. The poet has said:

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast."

One stands amazed when one allows the mind to ponder upon the many wonderful things that have happened through prayer, and upon the far-reaching effect a simple, childlike prayer has had upon men and nations.

Follow me for a few minutes, and we shall try to recall some of the wonderful things that have taken place through direct answer to prayer.

You remember reading in the Old Testament about a certain

man named Elkanah, who had two wives, and one of these, Hannah, was without child. She went to the Temple, and there knelt in humility, and asked the Lord to bless her with motherhood, the most sacred thing that could be asked of our Father in heaven, and one of the greatest blessings that He could bestow upon woman. The priest, Eli, saw her lips moving, but hearing no sound, thought she was drunk, and rebuked her. She told him that she had not been drinking, but had been praying to the Lord for the thing most dear to her heart. The priest then told her that the Lord would answer her request. She returned to her home, and in due time a son was born unto her, and he was named Samuel. To show her gratitude, she lent him to the Lord, and he was tutored and lived with the priest Eli, and ministered unto the Lord. During the childhood of Samuel, the Lord appeared unto Samuel and told him of many things that would happen in the future, and instructed him from time to time, and in this environment he grew to be one of the leading prophets of the Israelitish nation.

On another occasion the people of Nineveh were crying mightily unto the Lord. "And God saw their works, that they turned from their evil ways; and God repented of the evil that he had said that he would do unto them; and he did it not."

We also have the Prophet Elijah calling down fire from heaven. Our Lord used prayer as the means of communication between Himself and His Father in heaven. Angels ministered unto Him, and He received strength to help Him in the greatest ordeal that it has ever fallen to the lot of any being to pass through. He also taught His disciples the need of prayer, and even gave them an outline of how they should pray.

The saints in Jerusalem met together and prayed unto the Lord. "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Cornelius, "A very devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway," saw an angel in a vision. He was afraid, and said, "What is it, Lord?" Note the answer the angel gave him: "Thy prayers and thine alms are come up for a memorial before God," and then the angel told him to send for Peter, and he would tell him what to do to be saved. Cornelius did as he was commanded, and Peter preached to him and his house the gospel of Jesus Christ, "and he commanded them to be baptized in the name of the Lord." Thus Cornelius received the gospel through prayer.

In the year of our Lord 1820, there took place a great religious revival in the place where the childhood of Joseph Smith was spent, and all the different sects united in the camp meetings that were held, and through their efforts multitudes were converted. When the revival was brought to a close, contention

arose among the different ministers of religion as to who should have the converts, and great confusion reigned among the people as to which church they should join. In the midst of this confusion, a boy of fourteen was troubled in his mind, and he was at a loss to know which church to join. As he was reading his Bible, he came across a passage of Scripture, which gave him the key to open the floodgates of knowledge, which would sweep all doubts and error and ignorance away: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The young boy believed the Bible, and, therefore, he went into the woods near where he lived, and on his knees he asked his Father for light, and God the Father, and His Son, Jesus Christ, appeared to him, in direct answer to his prayer. Jesus told this boy to join none of the churches, for "they draw near me with their lips, but their hearts are far from me: they teach for doctrine the commandments of men, having a form of godliness; but they deny the power thereof."

Now, this boy was too young for the Lord to give him much information at this time: but the same thing happened in his case as in the case of the prophet Samuel. He was instructed from time to time in the ways of the Lord, and prepared for the great and marvelous work, which he, afterwards, was the instrument in the hands of the Lord in establishing in these last days. Thus, through a simple prayer, the darkness which had covered the earth for centuries was swept away, and once again the light shone forth, and God once more revealed Himself to man, and cast aside forever the dogmas and creeds of men, and the false ideas which they had been teaching, and stood before the astonished youth in His glory, power, and majesty, as the God of Abraham, Isaac, and Jacob; and never again will that knowledge be taken from the earth. Then, with the Prophet Isaiah, we exclaim, "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. * * * Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isaiah 29: 9, 10, 13, 14).

There is established on earth to-day, through direct revelation, in answer to prayer, the most wonderful organization that has ever fallen to the lot of mortal man to behold, and it stands to-day a monument to the Prophet Joseph Smith.

The writer wishes to testify that he was led to the fountain of living water, by the simple process of asking the Lord for light in the manner that was prescribed by James, and he joyfully acknowledges the wonderful transformation that has taken place in his life, and the peace which he now has which passeth all understanding. And now I say, with James, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (James 1 : 5-6).

Middlesbrough. ARNISON HOSKISSON.

ENCOURAGEMENT IN ADVERSITY.

THE Prophet Joseph was born in a lowly cottage, but he came of a noble lineage, and entered upon his mission in mortality under the best circumstances possible for the completion of that mission. Most of the great standard-bearers of truth and liberty in the world have come, as it were, through the narrow gate of poverty. Shakespeare, Columbus, Luther, Lincoln, Prideaux, Herschel are a few names that occur to us in this connection. But nine out of ten of the world's deliverers, nine out of ten of the leaders of science, the leaders of law, the leaders of medicine, the saviors from poverty, the saviors of benevolence, were born in humble homes. Our Lord Himself opened His eyes upon this world—His own world—for the first time in the flesh, in a stable. There was not room in the inn for Him who had created the world, and who came to redeem it. No wonder, then, if the great Prophet of the nineteenth century should resemble His Master in this respect. But as angels sang joyful anthems at the birth at Bethlehem, so, undoubtedly, there was joy among the pure hosts beyond the veil when the Prophet Joseph was born, for they knew that his mission was to proclaim the second advent of our Lord, and the establishment of His kingdom, in which the will of God shall be done on earth, as it is in heaven.

There is encouragement in this to all who are in lowly circumstances. God appeals to them especially. Through them, if they will keep His commandments, He will accomplish His plans and purposes. They may become His instruments. They can become "saviors on Mount Zion." If the circumstances are adverse through the opposition of a hostile world, if everything appears dark and discouraging, we should always remember that on our side is He who on that first Christmas night was wrapped in swaddling clothes and laid in a manger. Oh, what encouragement for those who are lowly born!

J. M. S.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 21, 1916.

EDITORIAL.

CHRISTMAS THOUGHTS.

A YEAR ago a contributor to a religious magazine wrote:

"It is a farce to celebrate Christmas this year. All the world has denied the Prince of Peace. Some nations have utterly repudiated His doctrine of meekness and gentleness, and enthroned the Nietzschian doctrine of power and might. How out of place the angels' song sounds: 'Peace on earth, good-will toward men.' Who can sing it without laughing—or crying? What blasphemy toward Christ for the men who perpetrated this war upon Europe to ever again speak His name!"

Since then the situation has grown, if possible, worse. Vast areas of Europe have been drenched in blood. Homes have been torn asunder. Families have been broken up. Hearts have been crushed to death. Not only have men perished by the hundreds of thousands, at the battle fronts, but innocent babes have been slain in their cradles, and women and non-combatants have been murdered by scientific appliances. And the end is not yet. As this Christmas is drawing near, there are at least five million men arrayed against each other in mortal combat, and many more millions of men and women are working like bees in hives, or ants in their hills, in order to make the continuation of the conflict possible. Verily, it will not be easy to hear the song of the angels, "Peace on earth!" amid the roar of cannon and the bursting of shells.

And yet, we venture to wish our readers a merry Christmas, with that peace which passeth all understanding and with the joy which is born of hope, for again Christmas brings us tidings of both joy and peace, if we can only hear and comprehend the message.

True, the day is dark and the prospect dreary, but there is always sunshine above the clouds, and it will again burst forth in effulgence. The angel chorus is as harmonious as ever in the presence of the Eternal One, and it will yet be heard among men from pole to pole, from one end of the earth to the other. This is the Christmas message. The world, many a time, has passed through just as dark days as those that are upon us now. But through all, it has been made clear that God lives, and that He guides the thread of human history in accordance with His own plans and purposes, for the salvation of His children. The following lines, by Charles Lemuel Thompson, which we find in an old

number of the *Christian Work*, contain the comforting message which even this Christmas brings to us:

"Turbulent, crimson, white-lipped with rage.
The flood of an awful year
Is tossing the kingdoms and thrones of men.
And blasting the world with fear.

It staggers men's thoughts from their olden faith:
What anchorage now for hope?
When drifts our dream of a golden age
Down the future's darkened slope—

But who is this coming from Edom afar,
In garments of Bozrah dyed red?
He travels in strength o'er the stricken fields
He—the Living—among the dead.

One hand will be laid on the lips of the guns,
That their thunders may never more wake:
And one—on the bleeding hearts of men
To quiet them ere they break.

Wherever the sacred footsteps fall,
The crashing battalions cease,
And the fields that were red with sacrifice.
Will bloom with the flowers of peace.

His shoulders bend with the weary climb
To this century's bloody crest;
But even there, where thrones break up,
On his shoulders the governments rest."

Emperor Diocletian thought he had strangled the beautiful story of Him who came to proclaim peace. That haughty Roman had coins made in memory of what he considered to be his victory over the Nazarene. How puerile that thought now appears! What name to-day is the mightiest in all the history of the world? Who has most admirers and friends? Before whom do millions bow in reverence, in every land, in every clime? There is but one answer, Jesus of Nazareth. What is the fame of Diocletian, the mighty emperor, compared with that of Jesus, the lowly son of Mary? So, the forces of the adversary may to-day burst forth in triumphant shout, thinking that the work of the Prince of Peace has been obliterated and utterly destroyed in the tidal wave of blood that has come upon the earth; but it is not so; the Nazarene is still triumphant, and soon the veil that hides Him from our sight will be parted and He will be revealed in power. Christmas, observed in remembrance of His first coming, bids us look, with faith and hope, for His second advent in glory.

This is also the time of the year when the Latter-day Saints, with grateful hearts, hold in special remembrance the life and wonderful work of Joseph Smith, the Prophet, who was born on the 23rd of December, 1805. He, too, was a messenger of peace and

goodwill to the world. He came with the gospel of peace, from the Prince of Peace. Had the world accepted the message he brought, it would have been saved from the wars and calamities that have come upon it after his death. Jerusalem would have been spared the awful fate that overtook it at the hands of the Romans, if her inhabitants had known the things pertaining to their peace (Luke 19: 42). The same is true of the world to-day. The gospel, if accepted and carried out in practice, would have made of all the world one brotherhood. It would have taught the nations of the world to turn their weapons into agricultural implements, and their armies of destruction into productive forces. Under the banner of the gospel there would have been peace and plenty all over God's beautiful earth. But the world rejected "Mormonism," as it rejected the gospel preached by the Nazarenes. It had only a martyr's crown for the great prophet of the nineteenth century, as for the Messiah and His followers. And the consequences are seen all around us to-day.

Joseph Smith, by divine inspiration, prophesied of the day in which we are living. For this is "the day of the Lord," and he could see that it was coming. His entire mission on the earth was to warn the people of the coming of the day of destruction, because they had "strayed from mine ordinances, and have broken mine everlasting covenant"; and to show them how to escape the judgments decreed. He came as Noah to the Old World, or as Jonah to Nineveh, with a message of repentance. And the present calamities are the strongest possible testimony for the authenticity and divine authority of that message which has now been preached for over eighty years by the humble servants of the Lord. We can only pray that, even at this late hour, the world may be led to repent of its false religious observances, its deeds of violence, and acts of impurity, in order that the "vials of wrath" still kept in readiness to be poured out, may be held back. The children of the world have failed to understand the Prophet Joseph and his message. They have utterly failed to comprehend the elders who are proclaiming that message. They have preferred to accept the indictments of our enemies, and to dismiss the whole matter with a shrug of the shoulders, or perhaps an outcry of rage. Sleeping in a sinking ship, they have refused to be aroused and to seek safety in the lifeboat. May we not hope that the present tribulation will have a sobering influence upon the minds of all who are capable of serious thought, and that they will begin to investigate the important message which God sent to the world through Joseph the Prophet?

J. M. S.

GOD AND MAN.

"THERE was an effort made nineteen hundred years ago to

teach men that God actually could come into human nature, that He really was man. But it was too much for the warped credulity of the people, and they crucified this man, Jesus, who taught it. They said He was a blasphemer, and got rid of Him * * * They did not believe the New Testament, which said, 'The Word became *flesh*'—actual flesh and *blood*. Whatever else you did with God, you must keep Him out of a mere woman's veins and heart. And now they are paying for it in creatures that fight like nothing in this world, and turn the whole place into a shambles."

This paragraph is from a sermon preached by the Rev. Donald B. Fraser, of Liverpool. This gentleman believes, if we do not misunderstand him, in the humanity of the divine nature, as well as the divinity in human nature. He believes that "God is not more anywhere than here. Here is infinity, and now is eternity." And he believes, furthermore, that the orthodox conception of the Deity, according to which there is an impassable gulf between God and man, is responsible for the moral conditions that make men revel in crime and bloodshed.

In some respects we cannot see eye to eye with the theologians of the school of which Mr. Fraser is, perhaps, the ablest representative, since the defection of the Rev. R. J. Campbell; but in this particular, the disciples of this school have found an important truth, which the rest of the world is as slow to comprehend in our day, as it was nineteen centuries ago.

The Prophet Joseph expressed it thus:

"God Himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens. That is the great secret. If the veil was rent to-day, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible—I say, if you were to see Him to-day, you would see Him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image, and likeness of God, and received instruction from, and walked, talked, and conversed with Him, as one man talks and communes with another."

It is evident from this that not only nineteen hundred years ago, but in our own day, God made another effort to teach men that He actually could come into human nature—"that He really was man." But, as this glorious truth was too much for the warped credulity of the people nineteen centuries ago, it was also too much for the warped credulity of the people of our own day, and the Prophet Joseph was martyred for calling upon men to worship the God of the story of the creation, in whose likeness and image man was made, instead of the Deity of the Athanasian Creed. And yet, our Savior came in the flesh for the express purpose of revealing the Father to the children of men. In the flesh, He was the "express image" of the "person" of the Father (Heb.

1:3). And He ascended to God in His glorified body—the body in which He had dwelt while in mortality, changed so as to be suitable for celestial conditions in the presence of the Father. This is the plain teaching of the Scriptures.

But, is it not to lower God in our estimation to say that there is a possibility for man advancing, under the tuition of the Holy Spirit, until he can associate with God and do the works He has done? Is that not likely to make man proud and puffed up and rebellious?

On the contrary; it is to magnify God. By trying to comprehend the magnitude of God's plan of salvation, which aims at nothing less than the education and training of God's children, until they are capable of eternal dominion and power and increase, we become aware of the infinite wisdom, love, and power by which He is actuated. There is no other way by which we can begin to know God, as He is.

The children of earthly kings are princes and princesses. They have a chance of becoming kings and queens themselves. They do not degrade their parents by believing that they, in time, will be capable of wearing crowns and carrying scepters; or take part in brilliant functions, or grave councils of state. They would do but scant honor to their royal parents by going about and saying that they are inferior beings, incapable of attaining any position near that occupied by their parents. What father or mother would glory in the knowledge that their children are below them in intelligence, in achievement, in rank? But that is what the average Christian is doing as regards God, his heavenly Father. He says he is God's child, but so far below the Father in everything, that he can never grow up to His divine level. And to hold such a view, they say, is to honor God. The opposite is the truth. God is honored in the glorification of His children. The honor to which they attain, is His glory. Jesus prayed, "Glorify thy Son, that thy Son also may glorify thee," and that prayer we all may repeat, for God is glorified when, through His redeeming love, His children become capable and worthy of entrance into His presence.

It is very important that God's children should have a correct idea of God. It is life eternal to know Him. Hence the proclamation of the everlasting gospel in our day, by the angel flying in the midst of heaven. "Fear God, and give glory to him; for the hour of his judgment is come." And in order that we may know who God is, to whom we owe allegiance, the angel continues. "Worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). Worship God, who is revealed in the story of the creation; in whose image man was made; who spoke to Adam and taught him, as a father his child. Worship that God, not the man-made image of Him. That is the great, fundamental precept of the everlasting gospel.

J. M. S.

LAID TO REST.

THE earthly remains of President Francis M. Lyman, who died at Salt Lake City on the 18th of November, last, were laid to rest in the family grave at Tooele on the 22nd of November, followed to the last resting place by the First Presidency, members of the Council of the Twelve Apostles, and many other friends.

The day previous, impressive funeral services were held in the Tabernacle, Salt Lake City, where thousands were gathered to pay their tribute of respect to the departed servant of the Lord, and among those in attendance were people of all creeds and all parties. According to the reports of Salt Lake papers, the pulpits were buried in flowers. On the left of the casket was a great pillow of roses, a remembrance from the Utah-Idaho Sugar Company. On the right was an enormous wreath of chrysanthemums and roses, from Fremont Stake Academy. In the center of a long table, forming a background for the casket, was a pillow of white roses with the word "Father" in the center. The offering from the Young Men's Mutual Improvement Association was a beautiful anchor. There were scores of wreaths and other floral pieces expressive of the respect of friends from all over the state.

In front of the lower speaker's stand was a life-size picture of the deceased, surrounded by a frame of American Beauty roses, and above and below, were sheaves of wheat in beautiful combination with white American Beauty roses. The front ten rows of seats in the auditorium were reserved for the members of the family of the departed, and for immediate friends.

Besides the honorary pall-bearers, there were ten pall-bearers selected from his grandsons.

The ceremonies were opened by the choir singing, "Though deepening trials." Prayer was offered by Apostle David O. McKay. "The Morning Land," was rendered as a duet by Grover and Lyman McBride. Willard Weihe rendered "The Cradle Song" on the violin, to organ accompaniment. "My Heart, my Timepiece," was sung as a solo by Anthony C. Lund. The closing hymn, "Who are those arrayed in white?" was sung by the choir, and the benediction was pronounced by Elder George Albert Smith. The closing musical number was "Andantino," by Professor McClellan.

President Joseph F. Smith paid an eloquent and fervent tribute to the memory of the departed apostle. He said, in part:

"I feel the blow caused by the departure of my life-long friend, brother, kinsman, and fellow-worker in the cause of the kingdom of God, far more than it is possible for me to express, or tell. In our boyhood we were neighbors, and in early manhood we were associated as close friends. In our youth we started out together on a mission to foreign lands. It was his first and my second mission for the Church. We crossed the plains together, and we

crossed the ocean together. In our work we were separated by only a few miles, and we were close enough to be in constant touch with each other. We were called to work together later as members of the Council of Twelve.

"In 1874 we were again called to go on another mission to Europe, and since that period we have been associated in the ministry in this land almost continuously and almost entirely together. It would be impossible, under the circumstances, for me to relate the depth of my fellowship for him, and what I believe were his feelings toward me. We were kinsmen, brothers and fellow-workers together in the Church. I never assumed that in all respects I was his equal. He was exceptionally devoted to his work, unusually active and interested in his pursuits, and he was never known to shirk from any task. He was a man of robust, vigorous health, physically and mentally, always on hand, always ready, and always at the wheel. I have ever felt sure and safe in his wisdom and judgment. He was always dependable and reliable, faithful and trustworthy."

President Smith further added that Francis M. Lyman was particularly sound in his teachings. He was singularly free from blunders and mistakes. "His counsel was always true and right, and his faith was unshaken and unchangeable. In his habits of life he was ideal. He had none of the vices prevalent during his time. There are mighty few men so absolutely free from the taint of evil. We shall miss him. We need more men like him. The world would be far better off if we had millions like him."

President Anthon H. Lund said that Francis M. Lyman was a man in every sense of the word. "Physically he was a splendid specimen. He was mentally strong, and, although he had but little schooling, he was a student and a self-made man. He was a believer in God, and in the atonement of Jesus Christ, and in the Holy Ghost. He preached the gospel at home and abroad, and it always brought him joy. His counsel was sound."

Speaking of the great loss he felt in the death of President Francis M. Lyman, President Charles W. Penrose paid the following tribute: "During all the years that he has been an apostle I have loved him. He was honest and honorable, and what he preached he believed. All of us know him as a servant of the Lord. We have sustained a great loss; but our loss is his gain."

President Heber J. Grant, who was one of President Lyman's personal friends, paid a brief tribute as follows: "Thirty-six years ago, as a boy without experience, I was chosen to preside over the Tooele stake. Two years later I was called into the same council with Brother Lyman. His example was an inspiration to me. I do not believe that any man I have ever known had the same ability to place his arm around a fellow man and reform him and make a man of him. He has reformed more men who would

have continued on the downward path than has any other. He lived a life of great usefulness, and his death is a severe loss."

Elder Orson F. Whitney, of the Council of the Twelve, said, in part: "There are men here who knew him better, but none who had a warmer heart for him than I. I love his memory—it will alway be an incentive and an inspiration for me. I want always to be worthy of the friendship of his family."

SUCCEEDS PRESIDENT FRANCIS M. LYMAN.

Apostle Heber J. Grant, who was next to the late President Francis M. Lyman in seniority in the Council of the Twelve, was sustained as president of that council, on the 23rd of November, last, at the regular monthly meeting in Salt Lake City.

President Heber J. Grant is known throughout the entire western country of the United States, and in many other parts of the world, as prominent in Church circles and among business men. He was born November 22nd, 1856, in Salt Lake City. He is the son of Jedediah M. Grant and Rachel Ridgeway Ivins Grant, the latter of whom is still living. He obtained his school education in three local grade schools, and as a young man continued his studies in President Young's schoolhouse, Eighteenth ward, in the Thirteenth ward, and at the Deseret (now Utah) University.

President Grant has always evinced great business ability. When the State Bank of Utah was organized, he became its president. But his business enterprises have never been allowed to interfere with his religious or ecclesiastical duties. He was appointed a member of the Council of the Twelve in 1882, and has always filled that exalted position with conscientious attention to every detail of its duties. He has done valuable service to the Church and the State; has been interested in Mutual Improvement work, in the long and stubborn fight for prohibition, and in literary work; and he has filled important missions abroad, especially in Japan and Great Britain. His friends abroad join with those in the Valleys of the Mountains in congratulating President Heber J. Grant in the prominent position he now occupies, and in praying that he may enjoy long life and continued success in his labors for the salvation of the children of men.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Bath Lane Baths, Leicester (Nottingham conference), on Saturday, December 9th, 1916, at which one soul was added to the fold of Christ. The ordinance was performed by Elder Walton E. Bodily, assisted by

President John D. Hooper. The new member was confirmed immediately after.

Mutual Improvement Association.—Brother James H. Ludlow, writing from Birmingham, December 9th, 1916, informs the *Star* that a Young Men's and a Young Ladies' Mutual Improvement Association was organized at Saltley (Birmingham conference), on the 4th of December, 1916, with the following officers: Joseph Clark, president; Hilda Mason, first counselor; Esther Ward, second counselor; Mary Clark, secretary and treasurer; Naomi Griffin, organist; Esther Chance, class leader.

Branch Organization.—On Sunday, December 10th, 1916, the Eastwood branch of the Nottingham conference was completely organized. George W. Thompson was sustained as president, William H. Mullinger as first counselor, Sidney C. Hill as second counselor, George W. Thompson as chorister, Edith Anne Mullinger as organist, William H. Mullinger as branch clerk, and Wilford G. Thompson as assistant branch clerk. The Mutual Improvement Association was organized the same day, with the following officers: Mrs. Francis Mills, president; Mrs. Rachel Breedon first counselor, Mrs. Mary Horsley second counselor, and Miss Beatrice Papworth as secretary and treasurer. Six lady missionaries were also called and set apart in that branch on the same day.

DIED.

LEGGETT.—At Ashford, Kent (London conference), December 9th, 1916, Elizabeth Leggett. Deceased was baptized July 13th, 1899, by Elder Le Roy Decker, and confirmed the same day by Elder O. D. Day. Sister Leggett was eighty-two years of age. She died with a firm testimony of the truth of the gospel.

CONTENTS:

The Highest Knowledge...	801	God and Man	810
Prayer	804	Laid to Rest...	813
Encouragement in Adversity	807	Succeeds Francis M. Lyman	815
Editorial: Christmas Thonghts	808	From the Mission Field ...	816

EDITED, PRINTED, AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.